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Present Day Mormonism and its Remedy

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I.—WHAT MORMONISM IS NOT; SOME MISAPPREHENSIONS REMOVED.

MANY very prevalent ideas about Mormonism are mistaken. Few persons are really well informed about it. The constant effort of the system is to spread favorable misinformation; it is claimed by a Mormon "Apostle" that their "Bureau of Information," at the entrance of the Tabernacle grounds in Salt Lake City, supplies 100,000 tourists a year with the misleading statements, which are cunningly prepared to make the worse appear the better reason; and the public press abounds with similar matter. The following facts should be thoroughly established in every mind against all comers:

1. *Mormonism is not Christianity*, in any sense whatever. It claims to be the identical system of doctrine and Church government taught by Christ and the Apostles. It glibly mouths Christian phrases. Multitudes of its own people are entirely deceived by these claims. But there is *not one fundamental doctrine of Christianity which it teaches; nor is there one such which it does not either* or so pervert as practically to falsify. Many beliefs could hardly be farther from Christianity. The next article will give the facts in some detail on this point.

2. *Neither is it a communistic or socialistic or colonization scheme*. Some of the leading magazines have published articles by professed authorities, who attributed the growth and power of Mormonism to these ideas—which is about like explaining the success of a merchant by the cut of his hair. They are small factors in the growth of Mormonism, but nothing more. And whatever power these very elements may have is chiefly due to an-

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other factor, which is usually almost or quite ignored by such writers.

3. *Still less is it an enthronement of lust.* The writer seldom talks about Mormonism with a dozen people in succession without finding at least one who advances this idea with great disgust. Again and again have men said to him: "Let the government settle the Mormon question with the bayonet," or "I have no patience even to think about those people; I abhor the very idea of them." Such statements are putting a small part for the whole, and ignoring the facts which are really great and formative. If a person really knows the Mormon people, as the writer has learned to know them after living many years among them, visiting several thousands of their homes, such statements come near making his blood boil. Some Mormons became such for lust—so Mormons have told the writer; mostly men. But as a characterization of the whole people, it is really slanderous. Mormonism emphasizes the sexual idea, being really a modern phallic religion, and so increases lust and sensuality, beyond question; but the common people who have joined it have very largely come out of Christian churches, and these have had as little thought of such a motive as had any of us in forming our present church relations. They were simply deceived, for the lack of the light which it is the purpose of these articles in part to convey. Let us be just to them, at any rate. Besides this, probably three-fourths of the present Mormons were born into the system, and for the most part have had scanty chance to know anything better. How unjust such an accusation against them!

4. *Nor is it a harmless religious fad.* The writer is often asked, "Why, aren't they Christians?" and many a one thinks, "Just let them alone, Mormonism will cure itself in time!" We have already seen whether Mormonism is Christianity. A fad may be harmless because it is either innocent or powerless. But Mormonism is neither of these; and it requires the wisest and most assiduous watching lest its evil be continued and multiplied indefinitely.

5. *Nor is Mormonism what its professed "Articles of Faith" affirm it to be.* These are really a fraud. They contain only thirteen words of distinctive and fundamental Mormon doctrine, out of nearly four hundred; while the real, fundamental beliefs are omitted or replaced by their opposites, our beliefs. Every person who takes

these "Articles" for the Mormon beliefs is deceived; and this is believed to be the design of their originators, though perhaps not consciously of the ordinary "elder" who uses them. If the real truth about Mormon doctrine were to be published thus, no converts could be made among honest and even half-way sensible people; but now multitudes of such read the "Articles" and say, "Why, this is nothing so very bad; I believe all that myself except about the Book of Mormon, and I don't know about that. I guess the Mormons have been slandered." So the way is opened for the further wiles of the proselyter, who follows up the "slander" idea as due to the enmity of "the ministers, whose salary is endangered by the growth of a new religion, even though it be the true one," as they constantly say; and perhaps a new convert may be won. Let every reader settle it forever that these "Articles of Faith" are *not the real ones at all*, but a bait to catch unwary souls. Neither Utah nor Josephite Mormonism issues any compact, correct statement of its beliefs, but these must be found in scattered passages in their various publications. Such have been collected and form our tract The Real Doctrines of Mormonism; (4c)

II. WHAT MORMONISM REALLY IS.

TO be just, one must always distinguish between the Mormon common people and their leaders, and between the system and the people. Speaking of the *system*, Mormonism is a gigantic financial and spiritual "trust," a priestly political "machine," an oligarchy in a republic, an organized enemy of the Christian home, a renascence of paganism and a cunning counterfeit of Christianity, to say the least. But for our purposes we must ignore all but the two most important aspects of the case, and note, first, that

1. MORMONISM IS A PAGAN RELIGION.

This, of course, sounds harsh. The writer would gladly seem less so. But no man can say less and tell the truth. This is not saying that the people are pagans, for they are as yet far better than their system, thanks to the remainders of Christianity which still exist among them. We speak of the *system* of belief and practice, which is daily dragging them downward. Look into the utterances of the highest Mormons, printed for their own people, and we find the following, for instance, as a part of their doctrine about God: (The references are to Mormon books.)

1. MANY GODS: "Are there more Gods than one? Yes, many."—*Catechism*, p. 13. 2. GODS ARE POLYGAMOUS OR "SEALED" HUMAN BEINGS GROWN DIVINE: "God Himself was once as we are now, and is an exalted Man."—*Joseph Smith, J. of D., VI.*; p. 4. "And you have got to learn how to be Gods yourselves, the same as all Gods have done before you."—*Jos. Smith, J. of D., VI.*, 4; *Comp.*, 283. "Then shall they be Gods."—*Revelation on Polygamy, P. G. P.*, 127. 3. ADAM THE GOD OF THIS WORLD: "He [Adam] is our Father and our God, and the only God with whom we have to do."—*Brigham Young, J. of D., I.*, 50. 4. THESE GODS ARE POLYGAMOUS: "When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him."—*Brigham Young, J. of D., I.*, 50. 5. THEY HAVE FLESHLY BODIES: "There is no other God in heaven but that God who has flesh and bones."—*Jos. Smith, Comp.*, 287. "Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons. . . . possessing every organ, limb and material part that man possesses."—*Key* 42. 6. THEY HAVE CHILDREN FOREVER: "Each God, through his wife or wives, raises up a numerous family of sons and daughters: . . . for each father and mother will be in a condition to multiply forever and ever."—*The Seer, I.*, 37. "His chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness*, 462. 7. THE HOLY SPIRIT A SUBSTANCE: "The purest, most refined and subtle of these substances [as electricity, etc.], is that substance called the Holy Spirit."—*Key* 46. 8. SUBJECT TO LAWS OF MATTER: These Gods are "therefore subject to the necessary laws which govern all matter."—*Key* 44 and 46.

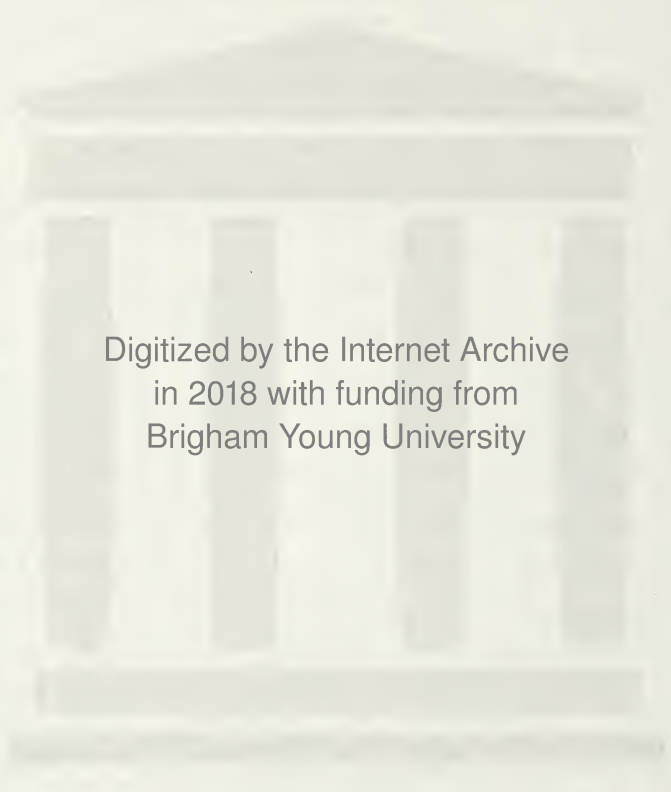
If anything more pagan than this can be found in all ancient history, the writer does not recall it. And these doctrines are not alone from the older period of Mormonism; they are believed by all good Mormons to-day, and the writer years ago heard Senator Smoot say "There are hundreds of passages in the Bible which prove that there are many gods!" Other doctrines are only less awful than this idolatry; as the necessity of sin ("God's plan in relation to man was that he should fall," said President Taylor); Christ the son of Adam-god and Mary, a polygamist, whose death was not for our personal sins and does not save us from them ("the accursed doctrine of salvation by faith alone" is what Mr. Smoot called the Christian belief in the address above alluded to); the Mormon priesthood a part of God; three new Bibles; the universal apostacy of the Christian Church about A.D. 150; polygamy as the true family state, here and hereafter; salvation by works; the necessity of baptism by a Mormon "elder" to salvation;—these are some of the grotesque and un-Christian but genuine present-day beliefs of Mormonism. By these must the system be judged, not by the mouthings of emissaries whose qualifications are anything but those of the Christian ministry. If a person wishes to join a pagan system, here is one in America (though not

the only one) which awaits him. But it is our duty to see that he does not go into Mormonism blindly.

Of course, there are minor points of belief which are not dangerous, and some which are perhaps not even wrong. But those given above determine the character of the system, and should determine our attitude towards it. And we might search heathenism long to find a more pagan doctrine of God, man, sin, salvation, revelation, priesthood, civil government, and marriage, than those of Mormonism to-day. The fact is that Mormonism is really a revival of the phallic religions of ancient times, with a deceptive veneering of Christian terminology. These statements will be warmly resented by many Mormons who have not studied both sides, or are not honest; but they are strictly true, and indeed very moderate.

Let us pause here to note how such doctrines wreck every Christian conception in any mind which holds them. A Mormon may talk glibly of "God," "Christ," "faith," "repentance," "baptism," and "salvation," but into each of these words he puts a meaning different from the Christian one. When he says "God," more or less fully his idea is that of one of many "gods," who were once men and women on earth, sinners, now having fleshly bodies, polygamous in heaven as here, and whose chief glory is continued sexual propagation. According to his system, such a "god" is his ideal. But with a sinner for a God and hence for his ideal of holiness, he cannot possibly have any real conception of either sin on the one hand or holiness on the other; his whole thought is debased to a groveling standard instead of being elevated to the divine one. Thus we find that the Christian ideas of these things are *never found in Mormon literature*; sin is only an in-expediency, righteousness only expediency. With a sinner "god" for his father, the Mormon Christ must inevitably be just what Brigham Young said he was, "the son of Adam [the man-god of this world] and Mary, not in any mystical sense, but in the same sense that my son is my son:" hence a sinner, too, powerless to save us, even if there was much to save us from or to. Hence the Mormon doctrine of the Atonement is necessarily that he does not save us from our sins, but only makes a resurrection of these identical physical bodies possible, while we have to suffer in some purgatory for our sins! What moral force can there be in such a system? And what better name than paganism can be applied to it?

And the religious character of Mormonism is its *essen-*



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tial one. All its power in other directions depends on the sincere belief of its masses in it AS A RELIGION! Let us never lose sight of this one fact; for it is the key to the whole problem. A grip on the conscience and intellect is the only way in which any human being can really be controlled; and, however wrongly, Mormonism has that grip to-day on its people. Without this the whole system would rapidly fall to pieces.

II.—WHAT MORMONISM REALLY IS.

2. MORMONISM AS A SYSTEM OF PRIESTLY POLITICS.

THE Mormon "religion" is largely politics. The prominent speaker who some years ago held that the agitation against Smoot was religious persecution had probably not studied Mormonism enough to know this patent fact. When Mormonism tried to hide its polygamy under cloak of its religion, the Supreme Court tore off the mask; it is time that something laid bare and thoroughly scotched its doctrine and practice of priestly politics and its theory of civil government, all of which are thoroughly hostile to American institutions. If we reject a man for being a high exponent and sworn official of this antagonistic system, we are only acting in self-defense. While we are opposing him for a part of *his* religion, it is not for the religious part. Let the Senate decide that no law-defying oligarchy, such as Joseph F. Smith and others have testified the Mormon hierarchy to be, *can have part in making laws they thus defy*. Obedience is the first condition of citizenship.

The Mormon doctrine of the priesthood as a part of God and consequently sharing God's power to rule in all things, has already been cited. Logically this doctrine gives this body power authoritatively to advise its people as to religion, marriage, education, finance, colonization, business, voting, holding office, and every other department of life—a condition of abject slavery limited only by the obedience of the subject, if the "priesthood" wished or dared to make it so. It will be remembered that President Joseph F. Smith, the highest Mormon, formerly testified that a Mormon might thus be required to give up every dollar he owned! It is well that in these days there are limitations of popular intelligence about this power, so that the Mormon must generally be controlled craftily enough to let him believe that he is fairly free in temporal affairs. But that the control is still exercised is evident.

This doctrine of the priesthood logically compels this other doctrine, that the only real civil government is one in which the all-embracing authority of these priests is recognized as the ruling power. No higher human power can consistently be acknowledged. Hence we find the highest Mormons uttering such political precepts as the following among many:

1. THE PRIESTHOOD THE ONLY RIGHT GOVERNMENT: "The priesthood 'holds' the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges."—*Key*, p. 70. "The priesthood will bear rule, and hold the government of the kingdom under control in all things."—*Brigham Young, J. of D., II., p. 189*. The priesthood "is the legitimate rule of God, whether in the heavens or on the earth, and it is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule."—*Apostle John Taylor, J. of D., V.; 186 and on*. 2. INSTRUCTIONS IN VOTING: "The question with me is . . . when I get the word of the Lord as to who is the right man [to vote for] will I obey it, no matter if it does come contrary to my convictions?"—*Pres. Jos. F. Smith, sermon in Tabernacle; Des. News, Dec. 6, 1900*.

Bible Truths: Rom. 13:1-7; 1 Tim. 2:1-2.

Please note carefully that this priesthood is declared to be "the only legitimate power that has a right to rule on the earth," and that it has the right to "give laws" to nations, and to "appoint" their highest civil authorities; and that bye and bye "no other power will be or rule" but this brazen priesthood!

These are not our words, but theirs, and uttered by no common Mormon, even, but by three "Presidents" and an "Apostle." The bracketed words "to vote for" are ours, but express the exact sense of the context. The language is clear; it is unlimited, its idea is the logical outcome of the doctrine of the "priesthood," and the Mormon mind is full of the idea of the ultimate triumph of Mormonism over the whole world, which can logically mean nothing less than the supremacy of this "priesthood" over the world as intimated above. The utterances of Pres. Jos. F. Smith and "Apostle" Lyman, in the Smoot examination, setting themselves above the law and in defiance of it, are instances and proofs of this position. Mormonism is theoretically a government in itself; its history shows that whenever it has had a chance it has set up such an outward government, and has not hesitated to defy both State and Nation.

But it is not at all necessary to real priestly control of the people that it should have such a chance as that. Political "machines" everywhere do their deadliest work

in the dark, when people think that all is right. No open edict is necessary to control the vote of Utah or any other State where the priesthood has the power to accomplish its ends. A non-Mormon woman in a Mormon village once said to the writer, in reply to his question whether she went to the Mormon meetings, "No, only just before election, to find out how it's going. There's always somebody comes down from Salt Lake before election to speak, and from something they say we know how they want it to go, and it goes that way." The ordinary Mormon always resents the imputation of being controlled politically, and does so with seeming sincerity. But the facts of recent history show that the vote of Utah is in the hands of the priesthood, and can be turned without the knowledge of the mass of the voters. This makes the vote of Utah a bait for the demagogues of both parties. She secured statehood through this fact. Should Mormonism double in numbers again, as it has more than tripled in the last thirty years, this fact would mean 1,000,000 Mormons in the great Western regions and the control of enough members of Congress to prevent any legislation hostile to the plans of the hierarchy, to say the least. Even now this power is a great menace—note the dragging of the anti-polygamy amendment;—the result, as Senator Dubois of Idaho, publicly said, of a *bargain with the Mormon leaders!* The following prophecy, spoken by a Mormon bishop in 1880 and published in 1881, outlines their plans at that time; and almost every item of this has already been brought to pass:

Bishop Lunt's Prophecy, in 1880.

"Our Church has been organized only 50 years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States Government. That is our present aim; after that we expect to control the continent. . . . We intend to have Utah recognized as a State. To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. [Then follow items about colonization plans.] All this will build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the church. Then, in some political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power and will dictate to the country. . . . We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church they promptly obey. . . . You can imagine the results which wis-

dom may bring about with the assistance of a church organization like ours."

Law and Congressional action can help remove the political menace of Mormonism, but only kindly gospel teaching, changing the beliefs on which it is based, can really effect a cure.

III.—THE MENTAL, MORAL AND RELIGIOUS EFFECTS OF MORMONISM.

THE writer would gladly omit this chapter; only a sense of duty to the world induces its publication.

It has well been said that Mormonism is a type of mind as well as a system of belief and practice. Whatever the cause, one of the first facts to impress the stranger in Utah among her common people is the small mental and almost lacking spiritual horizon. In most of the homes a Mormon paper or two will be found, and a few Mormon books; occasionally a shelf of books, usually trashy, and a non-Mormon paper or two may be seen; with more and better books and papers in a few homes.* The people are all well drilled in the tread-mill round of Mormon doctrine, so that the poorest of them can defend it somewhat; but in almost every home they will perhaps tell the missionary: "We know about our religion, but don't know anything about any other." Their condition in these respects is one to be pitied. In part it is due to their pioneer character, no doubt, and to the foreign level from which so many have come; but the impression can hardly be resisted that their religion also has much responsibility. It asks little thinking, if any; its doctrine of the "priesthood" requires blind surrender of personal opinion in case of conflict; its other doctrines must be accepted thus or not at all, for thinking is fatal to them, if one has material to think upon.

Morally, the Mormon believes that his people are the best in the world, or professes to do so; but such a comparison is not very flattering to the rest of the globe. And no outsider coming among them so as really to get at the facts can possibly agree with them. A prominent Cleveland lawyer was detained in Salt Lake about 1903 by an accident, and spoke thus to an "elder": "No matter about your arguments for your doctrines. I've spent two weeks here now, with nothing to do but to study this city. Day and night I have done so. Your people made it; you are responsible for it; it is a result of your system. After being familiar with other places

*This is greatly improved at date of revision, 1923.

all over the country, I want to tell you that I've *never seen as much wickedness in a city of its size anywhere before.*" The writer lived six years in that city, and has lived in four others, three of which were far larger; and he would be compelled to make even a stronger statement than the above. At every opportunity Mormonism proclaims that before the wicked non-Mormons came no such things as social vice or saloons were known there. There was not much occasion for the former in its common forms, while polygamy covered it with sham legality in multitudes of homes; but both Brigham Young and Joseph Smith owned and ran distilleries, and the big Mormon store always sold intoxicants, as proven by the *News* files; and a good woman who gave her life to the reclamation of fallen women in Salt Lake City after careful investigation affirmed that over eighty per cent. of the recognized fallen women (of whom dozens were regularly "rounded up" in Salt Lake by the police and fined) were either Mormon or of Mormon parentage. But enough of this disgusting sin; though the half has not been hinted at. If Mormon claims for superior morality in every line were not so brazenly urged, and people everywhere deceived by them, even these facts might perhaps have been omitted. A prominent Catholic lady in Utah said, to the writer some years ago, speaking of her hired help: "I never ask a Mormon girl anything any more; they'll look you right in the face and tell such stories. It's no use, so I go right ahead and don't ask them." Why should not a Mormon tell untruths or do any other moderately sinful things, since, as we have seen, his theology is incapable of any real grasp of either sin or holiness, and thus the strongest motives for real, high moral living are lacking, while those for the contrary are supplied in extraordinary degree by both the doctrines and the practices of many of their leaders, and even by the Mormon "gods" themselves! The spectacle of even the highest Mormons living in polygamy, for instance, all these years and constantly denying to the world that it was practiced until forced to own up in the Smoot case, is lesson enough in duplicity. And a religion of sex cannot but beget sensuality and resulting sin; and it is along these lines that the greatest evil is perhaps seen. Profanity is terribly common; likewise Sabbath-breaking, and drinking.* The frequent powerless rebukes of their leaders as printed in their own journals is proof enough of these points, which any one can observe for himself also. Would to God

*This before prohibition, and sometimes since.

these things were not so; but they will continue while the belief which begets them lasts. "A tree is known by its fruits."

The religious effect of a religious fraud may vary. If discovered by the victim it may lead him to infidelity, as has been the case with multitudes of Mormons; and the people are saturated with skeptical notions, unknown to themselves, already. Undiscovered, the person may be very sincere, and may finally be saved according to Rom. 2, though with great loss of what he might have been with gospel light. Many Mormons, having no part in the sins which are so common, will doubtless be found among the blest in heaven. There are many estimable people among them, for which all credit should be given. As a whole the people are far better than their system. But how great their need of the only Gospel which lifts human hearts out of all sin and makes them abhor everything contrary to a Holy God!

IV.—WHAT SHOULD BE DONE TO SAVE THE MORMON PEOPLE AND OVERCOME THE SYSTEM?

1. DIFFICULTIES, ETC., STATED.

FOR about fifty-three years Christian church and school work have been carried on in Mormonland. Now there are about 150 churches and missions, having over 15,000 members. But in spite of the fact that the most and best of such work have been done since the census of 1890, and that the work of the Utah Gospel Mission has been partially operative, these same years have seen Mormonism constantly growing, till its numbers and power are at least triple those shown by this census. And meanwhile about one whole generation of Mormons have passed beyond, mostly without much knowledge of Christianity as either belief or experience. There is no great reason to expect the birth-rate to decrease rapidly, and if propagandist efforts can still keep nearly 2,000 emissaries out proselyting—about every 250th person, without salary, an amount of effort which we might well imitate in bulk but with the real spirit and message—its thousands of converts yearly will continue, *unless other factors are brought into play*. When we remember the character of Mormonism as already shown; these facts can but beget most serious thought, which should result in proper action.

Alike in politics and religion, the chief secret of the power of Mormonism is in the sincere belief of its people in the truthfulness of its doctrines. This is a law of mind with regard to every system. Hence the only way to deliver any such people, or permanently to overcome any such evil system, is to change the beliefs which are at the root of its power. Laws may suppress the crimes of a system, if such exist; but they can never touch the seat of its power, and it would be wicked for them to attempt it if they could. The Mormon has as much right to his sincere opinions as any one else, so he does not carry them out into immorality. Nothing but a peculiar religious work, especially adapted to this peculiar people, can lead them into the light. This is good reason, and all experience confirms it.

But here we meet the question, If this be so, why has not all the Gospel work hitherto done solved the problem? The reply in brief is this:

1. *It has produced very great results.* The difference between the Mormon situation today and that of Brigham Young's time is due to many causes, but the religious ones with their educational results are easily first. No one knows how many thousands in and out of the region have been kept from becoming Mormons; how many thousands have been truly converted to Christ—even many who still remain technically Mormons—or what multitudes have had their vision somewhat cleared, though they still "see men as trees walking"; or how much less prejudice exists against Christian workers and work; or the results of the vast increase of Bibles and their use, as well as of the 20 tons of Christian literature used by the traveling missionary work.

2. *But the persistence and growth of Mormonism shows that this work has been far from sufficient in either quantity or quality.* Of the 500,000 Utah Mormons probably now in the United States, we doubt if 15,000 are ever seen in a gospel church service during a year; leaving 485,000 practically untouched, directly, by such effort. Of the Mormons living in the Utah-Idaho region, probably more than half live in the 600 odd places where there is NO Christian work; while the rest might go but are usually kept away by prejudice and restraint, and so are almost equally without gospel influences.

3. *Very special and insurmountable obstacles confront local church work.* (a) It is impossible to multiply churches or to find men enough to supply the hundreds more of places where work should be done. Even 200 men

would require \$300,000 for support besides buildings, etc. and missionary treasuries are overloaded now. (b) The Mormon people, whom we especially wish to reach, would not attend these new services any better than the present ones. We must remember that Mormonism was born full-armed against all such methods. Every Mormon is trained from childhood to believe that every pastor is working for two objects; to build up his sect as an antagonist of Mormonism, and to get all he can make out of it in salary. And if he denies any such base motives, the Mormon is compelled to choose between his own teaching about the pastor and what he says about himself; and of course preferring the Mormon view, the pastor is left a lying hypocrite and unworthy of being heard! Thus pastors are very generally regarded by the Mormon. It is a devilish device to keep the people from the truth, but it succeeds terribly well. Then there are the block emissaries to visit the people frequently; the prejudices and antagonisms begotten by what they consider seventy years of persecution; the Roberts and Smoot cases, etc. We would not come to church if in their places. It is not reasonable to expect them to do so, largely. We need not. Some methods which will not be liable to these in-trained objections must be found, to supplement the regular lines of work until the truth begins largely to be understood, or the people will remain in darkness for decades longer, at least. What these new methods are, and their success, will be shown in the next article.

IV.—WHAT ELSE SHOULD BE DONE?

2. THE UTAH GOSPEL MISSION AND ITS WORK.

ANY instrumentality which can solve the problems presented by Mormonism must be able to reach the whole people, in spite of any opposition; to meet them always in the spirit of love, and in ways adapted to their prejudices, views and intelligence; and to give them the peculiar truth needed. In other words, it must be a very peculiar work; and Paul's principle of becoming "all things to all men that I might by all means save some," perhaps has no better field of application.

The Utah Gospel Mission was born of this idea, and of a deep and varied experience with ordinary work in Utah, which revealed the facts already set forth. It is carefully organized, and incorporated at Cleveland, O. It is not denominational—largely because thus it would become

liable to the sectarian cavil already noted as a chief hindrance to other work. Its workers are unsalaried for the same reason, and also because the Mormon has a "revelation" commanding his missionaries not to "take purse and scrip" in their work. (Those who have not watched such matters can hardly have any adequate idea of the force of these prejudices; but going counter to them would cut very largely, perhaps half, from the religious effect of the work.) Our effort is not localized, but traveling; instead of depending mainly on the people coming to it, it goes to every settlement and home possible, so that all have at least this chance to hear the truth.

The methods of work are as follows: Three good men live in each of the large gospel wagons (mostly autos), built for the purpose and fitted with cook stove, beds, etc., suitable for the year round. Arriving at a village, they first locate the outfit and make arrangements; then each man visits each home in his section one or more times. In his colporter work he takes half an hour at a home, or more if wise, in carefully explaining the booklets we have to give, talking on any points which seem obscure to the hearer, urging personal surrender to Christ for salvation, etc. The literature thus far has covered the whole field of essential Christian truth, such as the Bible, God, Christ and the Atonement, the Holy Spirit, the Church, Conditions of Salvation, etc.; the next subject will probably compare the teachings of Mormonism and Christianity. In the evenings we usually hold street meetings during suitable weather, and in winter whenever a house is available, often using the Mormon meeting-houses. Questions are often allowed after the sermon. The attendance has been over 1,000 several times, and 400 and 500 often; average, all seasons, weathers and places for 20 years, 75.8. We have made about 350,000 calls, using about 20 tons of printed matter, holding nearly 4,000 meetings with nearly 300,000 present, selling or giving over 26,000 Bibles and portions and 6,000 gospel song books, etc.; covering the whole region from above St. Anthony, Idaho, to the S. E. part of Nevada (200x800 miles) nearly five times. We have visited about 715 places, of which *about 608 were destitute of local Christian work*, though nearly all had Mormon services, being "wards" with "bishops" and other officials and organizations for all from childhood up, for teaching and preaching Mormonism.

The people are well trained in the awful Mormon doctrines, which are dragging them downward to their own level; but they have hardly any conception of anything else. One can have no idea of the religious destitution there without traveling through it by the hundred miles, as the writer has done again and again. On one journey we drove 225 miles in Utah and southern Idaho, passing through 22 post-office places, in none of which was there any Christian service at all! There were in Utah alone over 360 post-office places, but there is gospel work in only about seventy! Many of the places are too small for permanent work, of course; but all are centers of populations needing the truth. Pages could be filled with anecdotes from actual experiences in our work, but space will not permit. But it should be impressed indelibly upon the hearts of the American people that *the real Mormon problem is that of how to get the truth into favorable contact with these unreached multitudes* of real believers in the Mormon doctrine, who make up the backbone of the system. And no work in this country, in the writer's belief, is either more urgent or more promising. While the people are naturally and by training somewhat clannish, they are surprisingly ready to hear the other side, even when it cuts their doctrine to the quick. One point of Mormon belief is that "all truth, wherever found, is a part of Mormonism;"—a delusive and false claim, of course, yet one which logically compels them to be receptive to all which comes with good appearance of being truth; and through this very fact the final changes in Mormonism may come, of which more in my closing article. At any rate, the least which Christianity can do is to give these destitute people half a chance to know the truth, by enabling this work to reach every home at least once yearly. Our men are generally well received, and there is no doubt that we are starting the wheels of thought which will mean everything for this needy people. While we are with them only a little while at a time, we leave them truth in form for study and thought through years, much of which the Spirit will bring to fruitage.

V.—THE DOWNFALL OF MORMONISM; WHEN AND HOW?

PARLEY P. PRATT, who was a false Mormon "apostle" (1 Cor. 11: 13-15) later, if not at this time, in 1838 published this prophecy: " . . . There will

not be an unbelieving Gentile upon this continent fifty years hence; and if they are not greatly scourged, and in great measure overthrown, within five or ten years from this date, then the Book of Mormon will have proved itself false."—*Mormonism Unveiled, etc.* We have it thus upon very good Mormon authority that the fundamental book of Mormonism is a fraud, as we otherwise know. But the first part of the "prophecy" doubtless served its purpose in firing the hearts of the faithful for the few years before it was forgotten, just as certain hymns and other prophecies do now. We need not attempt to pose as a prophet in order to point out certain facts. Mormonism expects a future triumph, till the whole world shall become its kingdom; and doubtless all other worlds with this one. In support of that expectation it has its history of almost continuous progress for ninety-three years, in spite of persecution, the slaughter of their "prophet," hardship seldom equaled, adverse legislation and continuous obloquy; their immense resources in property, ecclesiastical organization, priestly control of an army of adherents and voters who are often fanatical in their faith, and the endless credulity of humanity outside. As the Mormon may say, "Others of our prophecies have been fulfilled, and this will be." And the patriot may well ask, "Mohamedanism has become a mighty world-power; may not this, its closest counterpart in many respects, also have great triumph?"

To this the Christian has one answer: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Mormonism is so evidently one of the enemies of this kingdom that there is no room for doubt as to its final destruction. So sure as there is a God in heaven Mormonism is doomed. But the speediness of this destruction will depend largely on our understanding of the future possibilities of the evil; hence a look ahead is wise.

If left to itself, the evil will certainly continue to grow rapidly for many years; under even proximate past conditions very likely doubling again inside of twenty years, thus making *1,000,000 Mormons in the country. These would naturally locate chiefly in the same inter-mountain regions now held, which extend from far up in Canada to many miles down into old Mexico, and from eastern Oregon to central Colorado. As they come in to a valley non-Mormons usually want to move out. This increase will certainly enable them to control the election of nearly or

*Written in 1914. Mormonism has far more than doubled

quite every member of Congress from all the region, which would give them control of national legislation and permit the resumption of polygamy to the full without fear; and this would make the Mormon leaders still more an object of fear and desire to the demagogues of both parties. Their added financial power would also lead to further evil alliances for the benefit of Mormonism. The political press would be given still further reason for being subservient; the facts about Mormonism would be still less likely to be published; and the way of the devious "elder" would become so much the easier as he went about doing evil and making converts. The result of such a combination of events is not pleasant to contemplate. Its very possibility may seem to some chimerical; but such an one can hardly have been behind the scenes in both East and West. "We fight not against principalities and powers" (Eph. 6:12), but against the great Adversary in one of his mighty efforts to deceive and destroy multitudes of souls by a religious fraud. And every day that the issue is neglected makes the evil outcome more possible.

But will it really come? The writer believes not. While the real, evident battle for these souls in darkness is for us human beings to fight, God is moving behind the scenes, and is leading us on. While there is great apathy and ignorance, even among religious leaders, through various agencies, speakers and publications, probably greater spread of the facts is had now than ever before, and people generally know enough to avoid Mormon proselyting from Utah, though Josephite Mormonism is less known. We believe that such efforts and plans as are now under way through our own agency and others will greatly increase this knowledge; and that our traveling work in Utah will be increasingly blessed of God to enlighten the people.

It is the writer's judgment, after over thirty years of largely unique experience in dealing with the Mormon people and system, that the two greatest needs are proper publicity for the facts about Mormonism as a false religion, and in the West the great increase of true gospel work which really gets into touch with the people, such as our own. Adaptations of this may be wise; but its great ideas and plans have been proven sound and effective by over a score of years of successful operation, though in the face of great handicaps which would have wrecked many an undertaking. The quarterly paper of the Mission, *Light on Mormonism*, if given a big circu-

lation, would almost cause Mormon proselyting to fail, by means of such enlightenment that success would be impossible. Our large list of tracts is also prepared to shed light, including the greatest facts, often not obtainable anywhere else. The downfall of Mormonism is not likely to come by any great explosion of dynamitic forces, but rather by that quiet working of the leaven of religious truth faithfully presented from the Word of God, by which the Kingdom of God among men generally progresses. Our hope is that we may be enabled to increase and intensify our special gospel work for Mormon souls, till little by little their errors shall crumble and be replaced by gospel truth and real regeneration, and the system becomes a somewhat peculiar variety of real Christianity. With such proper means as suggested, we believe that fifty years might see the most of this accomplished. For this we have pleaded many a year already. And if it be still denied, we see no result possible but continued terrible increases with ruin of souls at every step, and all the other evils already intimated. God is ready to work through man; he works no miracles to aid our indolence, but makes us invincible when we work *with Him*! A tenth part of the effort expended by Mormonism would in a few years put this issue beyond the danger line. Shall we have it? or shall Mormonism go on increasing as hitherto, largely by getting victims from our own church adherents?

VI DIFFERENT SECTS OF MORMONISM.

The writer is requested to explain the different sects of Mormonism, and show their essential unity, in an article supplementary to this series.

The Mormon "church," so-called, was formed by Joseph Smith in Fayette, N. Y., in 1830; and quickly moved to Kirtland, where Sidney Rigdon had been long but secretly preparing his congregation for the new faith. Here they became malodorous in a few years, and in 1837 left for Far West, Mo., whence they likewise went in 1838 to Nauvoo, Ill. Smith was murdered in 1844—a result arising chiefly from the wickedness of many leading Mormons, including himself, during their whole career. Brigham Young succeeded Smith as leader, and kept the larger portion of the people under his control; starting them for Utah in 1846 as Smith had planned. The system split into nearly a score of sects, each claiming to be the only true Mormonism, and several of these, including the Brighamites in Utah,

and some of the Josephites, continued the practice of polygamy which the leaders of all had begun long before under Smith's own false "revelation" and instruction, as is abundantly proven. These Josephites, now calling themselves "Reorganized Latter-day Saints," held one or more conferences nearly every year, beginning with 1845; and at the one in 1851 *they made a confession of their belief and practice of polygamy*. The organization now begins its records with the year 1852, seemingly to avoid this record, which belies entirely their present profession that Smith never either practiced or taught this wicked doctrine; though their other records also show the falsity of such claims. (See our tract "Polygamy first adopted by Josephite Conference, Not by Utah Mormonism;" "True Origin of Mormon Polygamy," etc.) The largest remnant of those remaining East composed this group. They now number nearly 100,000, and have their headquarters at Independence, Mo., and also have possession of the Kirtland "temple." The name "Reorganized" was not used till long after young Joseph Smith, son of the original "prophet" of Mormonism, had taken the presidency in 1860; and the name taken after him seems the most appropriate. Though both kinds of Mormonism make much of having the "correct name," by revelation (according to the first Smith), strangely they have each had several, as if their "Lord" did not know his own mind. The technical name "Church of Jesus Christ of Latter Day Saints" is the one most commonly used—with the "Reorganized" prefix for that branch—and belongs to each equally, though each affirms solemnly that the others are not "L. D. S." at all. (Personally, we think the early-day and real Bible saints would hardly recognize either kind!) The name "Mormon" is a nickname, but belongs to each equally, meaning *any one who believes in Smith as a prophet and in the Book of Mormon*; and it is thus the proper name for both, and the one which will endure.

The difference between the Josephite and the Brighamite systems is this: The Josephite is a case of arrested development, the Brighamite one of almost unrestricted evolution. *In Josephitism are the seeds of everything found in Utah, polygamy included; not one new principle has been "revealed" (invented) since the days of Joseph and his helpers in Nauvoo*. Josephitism has been restrained from logical development by being constantly surrounded by Christian people, whom it wished to please in order to make converts; but Brighamitism went West according to the plans of Smith *on purpose to be free from such restraint* and "persecution" and quickly developed into the open paganism of doctrine and

practice which it had held in partial secrecy before. We might defy any one to plant Josephitism free from constraint anywhere, as it was in early days, without reaping Brighamism in due time.

The chief present differences of doctrine between these two systems are as follows:

1. Josephitism repudiates polygamy, though formerly acknowledging it; Brighamism approves it as the ideal family principle, embodied in the families of many of their gods, somewhat practiced now on earth and later to be resumed fully.

2. Josephitism illogically disavows the Adam-God doctrine; Brighamism advocated it, but now says it "doesn't know"—illogically too.

3. Josephitism holds a doctrine of the "priesthood" less evil than Brighamism, which teaches that men holding the "priesthood" are "a part of God," hence have his power and right to control.

4. Josephitism advocates the vicious "Inspired Translation" of the Bible by Smith; Brighamism says it was not completed—contrary to Smith's own statement—and does not use it much.

5. Josephitism is not open about teaching many "gods," which Brighamism frankly avows, as was taught by Smith beyond question. Both hold alike to the "flesh-and-bones God" doctrine, which must include sex and multiplication, hence many "gods"—doubtless not openly advocated by Josephites for reasons of popularity.

6. Josephitism does not do "temple work," which Smith said was commanded of God.

7. Josephitism uses wine at its sacrament; Brighamism never does; Smith said it "did not matter"—contradicting Christ.

8. Josephite services show plainly the influence of Christian neighbors; but underneath are the *same evil system and doctrines and effect on character*.

The doctrines, history, differences and agreements of the two systems are set forth somewhat fully by quotations in our tract "Josephite or Reorganized Mormonism Carefully Considered" (44 pages, illustrated; 12c.) Matter on the subject will often be found in our Mission quarterly, *Light on Mormonism*.

Josephitism is more dangerous because its false denial of being Mormonism at all purposely throws people off their guard, while it is essentially the same as the Utah brand. If it denies polygamy, it substitutes the wickedly perverted so-called "Inspired Translation" which seems quite as vicious. "Of two evils choose neither," was never more in point than regarding these systems. Both should be shunned, and kindly but strongly opposed.

